Java OE1
Moluccas OH1
Gorontalo OG4
Makassar OG6

I J 535 [426 cont.] and these serve solely for the amusement of the spectators; an example is the distinguished character dance of the Javanese. MI 535 The war dances Tjakalélá in the Moluccas), which are found primarily in the east of the archipelago, are also purely for the enjoyment of the audience and probably never had any religious significance.

I 535 We shall now give some examples of each of the above-mentioned dances; it will be seen that there is a definite development from purely religious or magical ceremony to mere amusement, although perhaps this statement is too sweeping, for it is by no means certain that the development has always MK been the same among all the peoples of the archipelago. [427] G I [Illustration appears here.]

T56 535 [428] Shaman Dances. In the archipelago certain dances are one of the ways shamans are put in a trance; likewise, possession by a spirit is also expressed in more or less wild dances. Where the shamans formed a closed society, as was the case among the Buginese and the old Minahasa, for instance, it was natural that the women in particular should apply themselves to the art of dancing. The original shamanistic dances gradually became secularized; dancing became a pastime and retained only faint J I traces of its former significance. This is probably the explanation for the existence of a class of professional dancing girls, [548] who at the same time are often prostitutes. The usual name for these dancing girls on western Java is ronggèng, on central and eastern Java, talèdèk.

J I 535 The dances of these women are usually designated as tandakken, derived from a Malayan dialect word tandak; the proper Javanese word for dancing is andjogèd, the Sundanese ngigel; in the Malayan of Sumatra, Riau, etc., one speaks of menari. This tandakken is done in exactly the same manner as the ordinary form of dancing described above; the ronggèng hold a slèndang in front of the mouth and during the dance strike at the end of the slèndang again and again in a peculiar way with the hands, meanwhile uttering little songs that can hardly be understood owing to the covering of the mouth. In

Melanesians OK2
Toradja 0611

Java OE1
Sumatra OD1
Makassar OG6
Bali OF7
Batak OD5

J I 535 [428 cont.]
Government lands the use of the covering for the mouth is obligatory, but not in the Principalities.

Bl S 535 Public or professional dancing girls like those on Java are also found in Palembang, where they are called pelandoek (actually, "chevrotain"); among the Makassarese and Buginese, where they are called padjogé; and on Bali, where they are called djogèd. The two last names are related to the Javanese word MK 535 756 mentioned above, andjogèd. Although the Buginese bissoe still execute a kind of dance during their performances, nevertheless a direct connection between these shamans and the padjogé is no longer apparent, at least at present.

Bt 756 786 535 Among the Toba Batak, besides the ordinary sibaso [429] or shamans, there are also sibaso marèndé-èndé; among them the spirits are not called down to deliver oracles concerning sickness, etc., but rather the intention is to show the dances inspired by the spirit, during which all kinds of songs are sung (Batak, èndé, of the same form as the Malayan pantoen). This is an example of shaman dancing where the dance is actually a diversion.

I 535 Masked Dances. The animistic or magical character of these dances is to be seen quite clearly among some peoples; among others it is no longer recognizable, although it may be assumed on good grounds that they once had this character.

Ml I [532] Throughout the world, masks originally had a close connection with religious conceptions, especially with ancestor worship. This is the case among the Melanesians in particular, where, for example, on New Mecklenburg, there are enormous, beautifully carved dance-masks. On New Caledonia there are masks which are the front part of the skull of an ancestor, more or less touched up; this is perhaps the most primitive form of mask and one which shows plainly that the object of putting on masks in some cases was to give a representation of the deceased ancestors. Wooden masks are found in various parts of the archipelago. Among the T 532 Toradja they are called pémia, a word which means "make after the model of a human being, image of a human being." They are used at the great festivals for the dead. These pémia are

Bali OF7
Javanese OE5
Baru OH8
Halmahera OH12
Makassar OG6

Bl 791 [565 cont.] ceremonies, make their will known to the people and are to be regarded as relics of the ancient Polynesian cult. Their name is walian. In addition, as a designation for shamans on Bali, there is also the word wewalen, which came from wewalian = walian with J [791] reduplication. The contraction of ia to e is very common in Javanese as well as in the related languages, for example, durian = duren.

Bl 791 756 The difference between walian and wewalen is that the former word has a more general meaning. They are the actual mediums, whereas the wewalen are more the co-workers who perform the functions of doctors and doctresses.

Bl 791 786 Besides the walian and wewalen, there are also the sangyang, who likewise are shamans. They are usually small boys or girls and, like the former, are [566] put in a state of ecstasy by artificial means, such as incense, music, and not infrequently arrack, in order to serve the gods as mediums. The name sangijang literally means "spirit, god," hence, the being that possesses. Only later was this name carried over for the person who is possessed. Another people should be mentioned here, namely, the Bisayans of the Philippines; among them, too, there are priestesses, balian, who apparently are shamans.

Bu H 791 Furthermore, shamanism plays an important role in the religion of the Alfoer of Buru and Halmahera.

MK 756 It is not only among the pagan tribes, however, that shamanism is found. It also occurs among the more highly developed peoples who have already embraced Islam. First, we name the Buginese and Makassarese. Among them there is a class of persons, men as well as women, who profess to be able to be possessed by spirits and are therefore consulted primarily as MK doctors and doctresses. These shamans are called bissu. The [838] bissu greatly resemble the basir among the Dajak; like the latter, they also dress as women. Dr. Matthes doubts very much, how- MK ever, that they surrender themselves to pederasty like the basir. [833] To be sure, the male bissu maintain that they are incapable of

MK [566 cont.]
756 coitus, that they are impotent, which is the reason that in
832 Makassar they are called kweëen, from the Makassarese kawe = impotent. On account of this characteristic, they have free access to the court at all times, even to the rooms of the young princesses. Dr. Matthes does not believe that the female bissu are prostitutes like the Dajak balian, because they are seldom or never pretty enough to make young gentlemen lose their heads over them.

As we have noted, they are principally consulted as doctors or doctresses, sanro.

MK
796 Otherwise, they appear chiefly when festivals are held, for
756 example, in honor of a birth, at funerals, teeth filing, weddings, etc. They then perform all kinds of religious ceremonies, which consist primarily of dancing and singing. They also drive off the evil spirits, for which they use specific musical instruments.

B [567] There are also shamans among the Batak, usually
791 women. They bear the name sibaso. Baso is the Malayan
797 bahasa = word, term; sibaso can therefore be translated as "the word," because the utterance of anyone who is possessed by a spirit is regarded as the word. The spirits who possess the sibaso are in general begu. The descent of these begu is called sijar. They are consulted about all kinds of things, but mainly about illnesses.

MI Shamanism also occurs among the Malays. This comes
787 out most clearly in the conjuring of the trubuk as this is done
226 in Brouwer Strait on Sumatra's east coast. When it is time for the catch and the schools of trubuk do not appear, this is attributed to a supernatural reason and an attempt is made to learn the cause of their staying away as well as the means to make the fish come.

MI
791 At the head of the fish stands a woman, Djindjang radja,
787 who serves as medium during the conjuring. She is possessed
786 by a spirit and in this condition delivers the necessary oracles.

[636 cont.]

782 southern Celebes, derived from the pre-Islamic period, is that of
776 Karaëng Lowe = Great Lord, which occurs primarily in the southern districts. Karaëng Lowe is usually worshiped there under the symbol of two stones that have the shape of male and female
778 genitals. In some localities, these symbols are stored in small
782 houses especially built for them, where the sacrificial rites are conducted by a priestess, pinate. Elsewhere they are found in caves or even in the open, so that everyone has free access to them. Besides those symbols, trees and huge stones are also regarded as residences of Karaëng Lowe. Also, in every house, generally in the loft, there is a small niche for offerings dedicated to Karaëng Lowe, in which, however, the symbols are lacking; at all the places dedicated to him vows and offerings consisting of young coconuts, betel, burning native candles, chickens, buffalo, gold, etc. are made to him, and in some areas a great annual three-day festival is celebrated in his honor. The greatest of these
796 celebrations takes place in Gantarang Keke, a place located three hours away from Bantaeng. People stream there from all regions of southern Celebes and amuse themselves with cockfights, dice games, etc.

776 The worship of Karaëng Lowe is probably a survival from
778 the Hindu period; he is viewed as identical with Siva, who, as we have said, was worshiped as the god of fertility and procreative power under the symbols of the linga or of the linga and yoni, the male and female genitals in conjunction. The stones with which [637] Karaëng Lowe was worshiped have the same form and thus point to the Siva cult; in this case it was brought to southern Celebes by Hindu-Javanese. Now a few words about the other principal characteristics of the worship in connection with the general sketch.

791 1. Shamanism. We have already discussed the occurrence
● 756 of this on southern Celebes in detail. It is to be recalled that the shamans here are called bissu = the Sanskrit bhikshû = mendicant monk, but we want to add a few remarks.

The bissu actually belong to the Buginese regions. They

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to M [776] stand are more specifically Batara Goeroe and his spouse Wi Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should M [198] note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

3. Magic. Sorcery manifests itself here in the wearing M 777 of amulets and preventives, as well as in the use of magical 787 formulas and the belief in dreams and other omens. The way 788 in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

h. Islam

I 779 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam